Hints for Thoughtful Christians

ON

THE PRE-EXISTENT MESSIAH

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OR,

WHAT SHOULD BE BELIEVED CONCERNING GOD.

'Acquaint now thyself with *God*, and be at peace.'—JOB, xxii. 21.
'He that seen me, hath seen the Father.'—JOHN, xiv. 9.

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PREFACE.

I DESIRE to state distinctly what I have learnt from the Sacred Oracles of truth concerning God. By comparing Scripture with Scripture, we acquire much more definite ideas of Him than from any theological statements. While we should be careful not to go into mysteries beyond what is written, we should be searchers and believers up to what is revealed. What is the purpose of a revelation if it be not to reveal?

It is just because we cannot understand the mystery of the Divine existence—just because all our metaphysical notions are in this case utterly worthless—that we are bound, simply and sincerely, in the spirit of little children, to accept God's own revelation of Himself, as it has pleased Him to give it to us.

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HINTS FOR THOUGHTFUL CHRISTIANS ON THE PRE-EXISTENT MESSIAH.

I.

THE TRINITY IN *UNITY*.

In the Scriptures God is revealed as the Father, the Word, and the Holy Ghost, therefore Christians believe in a *Triune* God.

The Old Testament speaks of the Deity in the plural, saying, 'Let *us* make man after *our* image, after *our* likeness:' 'Let *us* go down.' 'The Lord God *and* His Spirit hath sent *me*,' viz., Christ the Son. And praise is ascribed to God as if in *three persons*, thus, '*Holy, holy, holy*, is the Lord of hosts: the whole earth is full of His glory.'

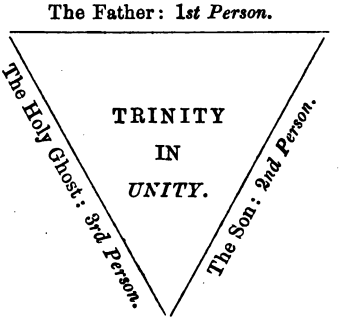
Gen. 1. 26.
Gen. 11. 7.
Isa. 48. 16.
Isa. 6. 3.

In the New Testament also saints are represented as worshipping God day and night in the same manner, saying, '*Holy, holy, holy*, Lord God Almighty, which was, and is, and is to come.' Plurality of persons in the Godhead is inferred from Jesus having said, 'If a man love me, he will keep my words, and my Father will love him, and *we* will

Rev. 4. 8.
John 14. 23.

come unto him, and make *our* abode with him.' In other places the New Testament still more plainly
tt. 28. 19. teaches that the Godhead is composed of 'Father, Son, and Holy Ghost,' having however but one
ohn 5. 7. name, Jehovah. 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One.' This text, known as the three witnesses, may be objected to on account of its absence from early manuscripts, but it is conclusively supported by its own character, and certainly testifies the faith of the early Church.

God therefore may be represented theologically,* according to the Athanasian Creed, thus :—



but God should not be so represented, because the
n 4. 24. Godhead is *Spirit* (not *a* spirit, or three spirits) without any person † whatever, consequently God

* 'Trinity. In Theology: The union of three persons in One Godhead—the Father, the Son, and the Holy Spirit.'

† 'Person. An individual human being consisting of body and soul. We apply the word to living beings only, possessed of a rational nature; the body when dead is not called a person. A person is a thinking intelligent being.'—LOCKE.

should not be spoken or thought of as of a *Triumvirate,** but as The Trinity in Unity.

The first Article of the Church of England says truly, 'God has neither body, parts, nor passions.' Yet, although He has no *person*, the Eternal has revealed Himself in His Word in *three characters*—as 'the Father' who willed: 'the Son' who performed the Father's will: and 'the Holy Ghost' who sanctifies and teaches men to understand and appreciate the work of the Son.

John 6. 38–40. 3. 16. Ps. 40. 7, 8. John 17. 4. John 14. 16, 17, 26.

It is derogatory to the spiritual and the *infinite* nature of the Eternal, who fills all space and whom 'the heaven of heavens cannot contain,' to attribute to Him any form, for any form must necessarily be *finite*.

1 Kings 8. 27. 2 Chron. 2. 6. 6. 18.

There is not then any *Person* in the Trinity, understanding the word person as of something *tangible, bodily* and *visible*. It is false doctrine, though it is asserted over and over again in the Athanasian Creed that there are *three Persons* in the Godhead: a Creed so uncertain as to its origin that most people believe it was written by Hilary, A.D. 430.

This false doctrine is one of the great stumbling-blocks to the Jews; such a hindrance to the conversion of God's ancient people, that it should be

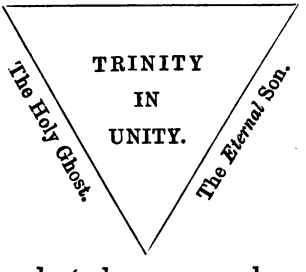
* 'Triumvirate. 1st. A coalition of three men; particularly the union of three men who obtained the government of the Roman Empire. 2nd. Government by three men in coalition.'—From the *Imperial Dictionary*.

speedily taken out of their way. The Jews believe the word '*persona*' means rather *manifestation* than *person*. The expression '*manifestations** *of God*' is not repugnant to them, because it does not militate against the divine declaration, 'The Lord thy God is *One Lord*.'

Deut. 6. 4.

'Trinitarianism, the faith of the Christian, is often *Tritheism* in disguise.'—(Dr. Vaughan.)

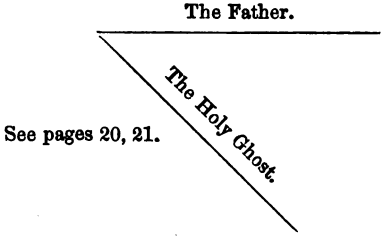
Believing, as we ought to do, that the Father, *Son*, and Holy Ghost, each distinctly mentioned in Matt. xxviii. 19 (yet but one God) are co-equal and co-*eternal*, the Trinity should be conceived of in the following manner:—



Ps. 83. 18.

This Eternal, 'whose name alone is Jehovah,' being spirit, self-existent, and *indivisible*, cannot be made imperfect by separation. Therefore, the co-equal and co-*Eternal* Son could not vacate heaven and dwell on earth thirty-three and a half years, as taught by theologians in general, leaving the Godhead thus:—

* We shall be able to prove in future pages, that there have been different 'manifestations' of the One true God of Irsael.—See Appendix, Notes A and B.



See pages 20, 21.

This Triune God is also *invisible* as well as indivisible. He is *Spirit* 'whom no man can *see*.' 'For no man hath *seen* God at any time:' 'whom no man hath *seen* nor can *see*.' 'No man hath *seen the Father*, save He which is of God; He hath seen the Father.'

John 4. 24. 1 John 4. 12. 1 Tim. 6. 16. John 6. 46; 1. 18.

God being invisible when He determined upon creation, it was needful to associate with Himself a *finite form* or *person*, in order that He might be capable of *manifestation* to His creatures; not in *three persons*, representing Father, Son, and Holy Ghost, but in *One person* as the Word, who revealed the Father, and personated the Holy Spirit.

John 14. 9. Acts 8. 26, 29, 39.

The divine Logos is, The *One Lord God*, 'beside (whom) there is no *Saviour*.'

Isa. 43. 11.

II.

THE *FIRST-BORN* OF ALL CREATION.

The Logos or Word, who became the manifestation of the invisible God, was 'the *first-born* of every creature,' of whom it is written, 'In *the beginning*

Col. 1. 15. John 1. 1.

was the Logos, and the Logos was *with* God, and the Logos *was* God.'

Isa. 44. 8.
Isa. 45. 5.

Thus, when the One Lord Jehovah (beside whom there is no God) designed to call into existence the intelligent creation, He first and before all things assumed into Godhead connexion with Himself (the manner is not revealed) *a finite form*, or nature, in order that finite intelligence might know and rejoice in their *visible* Creator, the Logos—for 'without Him was not anything made that was made.'

John 1. 3.
Heb. 1. 2.

Ps. 89. 26. Heb. 12. 23; 1. 6.
Rev. 1. 5.

'*First-born*,' or '*first-begotten*,' is not a title of pre-eminence simply; it is always a *relative* expression: in this case, first, in relation to creation, and next, in regard to the many who in time are being brought by the Logos to be *sons of God*.

The appearance of the *first-born* Son of God was antedated to creation, for He was manifested '*before* all living things;' '*before* the mountains were brought forth, or ever He had formed the earth and the world, even from everlasting to everlasting, He was God.' The *first-born* Himself declares, 'The Lord possessed me in the beginning of His way, *before* His works of old. I was set up from everlasting, from *the beginning*, or ever the earth was. When there were no depths, *I was brought forth:* when there were no fountains abounding with water. *Before* the mountains were settled, *before* the hills *was I brought forth:* while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. *When* He prepared

Col. 1. 17.
Ps. 90. 2.

Prov. 8. 22–31.

the heavens, *I was there* . . . when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth: *then I was by Him*, as one brought up: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth, and my delights were with the sons of men.'

The *first-born* was therefore 'the *beginning* of the creation of God,' 'the *image* of the *invisible* God,' 'the Ancient of days,' for He was '*before* all things,' and 'by Him were all things created that are in heaven and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created *by Him*, and *for Him* . . . for it pleased the Father that in Him should all fulness dwell.'

Rev. 3. 14.
Col. 1. 15. Dan. 7. 22, 9. Col. 1. 17.
Col. 1. 16.
Rev. 4. 11. Col. 1. 19.

Thus, 'the *first-born*' is *the Son*, one with and representative of the Father, and the Son is the Logos or Word in whose oracles of truth it is written, 'Hear, O Israel: the Lord (thy) God is *One Lord*:' 'I am the *first*, and I am the *last*, and *beside me there is no God*.' 'I am Jehovah, your Holy *One*, the Creator of Israel, your King.' 'I, even I, am the Lord, and beside me there is no Saviour; I am God.'

Deut. 6. 4.
Isa. 44. 6.
Isa. 43. 15.
Isa. 43. 11, 12.

Instead, therefore, of railing at the Jews, as is often done, for their obstinacy and unbelief in Jesus and the Holy Trinity, should we not rather rejoice and be thankful that in ages of trial and suffering, fulfilling prophecies against them, they have been

enabled faithfully to testify to the *Unity* of *their* great God and King, the Holy *One of Israel?*

It should never be forgotten that the Jews are only judicially blinded for a time, that God may have mercy on the Gentiles.

Isa. 6. 9, 10.
Rom. 11. 11, 12.

In the *first-born* we see that God made Himself *manifest* as Jehovah, not in *three* Persons, nor in *three* subsistencies, but in *One* divine *Person*, the Logos.

III.

THE LOGOS.

Scripture distinctly teaches that the Divine Logos, who in due time incarnated Himself, is 'the only begotten Son.'

John 3. 16, 35.

This is proved by the following texts:—'I will declare the decree: the Lord hath said unto me, Thou art my *Son*: this day have I begotten thee.' 'Kiss the *Son*. Blessed are all they that put their trust in Him.'

Ps. 2. 7, 12.

'Unto the *Son* He saith, Thy throne, O *God*, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom.'

Heb. 1. 8.

'Lo, I see four men . . . walking in the midst of the fire . . . and the *form* of the fourth is like the *Son of God*.'

Dan. 3. 25.

The Son of God, who is 'the image of God,' is declared in Scripture to be in 'the *form* of God,' 'the express image of his person;' and as in time He created man in His own likeness, namely, 'the image of God,' it follows that the Divine Logos was in *the form of a man*, and because men were 'made after the similitude of *God*,' it is also said in Scripture that man 'is the image and glory of God.' This will be testified when the Logos appears to reign over the world as the second Adam; even now He is the true Lord of glory—the centre of adoration as the one great, good, almighty, and incomprehensible, yet glorious, merciful, and gracious Being, to whom, as the only wise God our Saviour, is due all honour, praise, might, power, and dominion, now and for ever, world without end.

2 Cor. 4. 4.
Phil. 2. 6.
Heb. 1. 3.
Gen. 1. 26, 27.
Jam. 3. 9. Gen. 5. 1.
1 Cor. 11. 7.
Ps. 8.
Exod. 34. 8.
Jude 25.

His *glory* in human shape was seen by the prophet Ezekiel. 'Above the firmament that was over (the heads of the cherubim) was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance *of a man* above upon it. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was *the glory of the Lord*.'

Ezek. 1. 26–28.

Isaiah also 'saw *the Lord* sitting upon a throne,

Isa. 6. 1–6.

high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, the *Lord of Hosts.*'

There can be no mistake as to this being the *glory* of the *Logos* (the Pre-existent Messiah), for John the Evangelist testifies that Isaiah saw *the*
n 12. 37–41. *glory of the Son.*

The difference between God, the *eternal* Son, and the Divine Logos or *form of God*, must here be carefully observed. Texts which are not true of the *eternal* Son, are perfectly so of the Logos. Of Him, it was possible for inspired Apostles to say
. 3. 14. with truth, He was 'the *beginning* of the creation
. 1. 15. of God,' 'the *first-born* or *first-begotten* of all creation.' Such terms are totally inapplicable to the *eternal* Son, for He is Spirit, co-eternal with the Father and the Holy Ghost. Commentators therefore say these texts refer to the body of Jesus. As, however, the body of Jesus was not born of the Virgin Mary for thousands of years after the world was made, and the Logos was the Creator of all things, He, and He alone, is truly spoken of in these two most remarkable passages of Scripture, from which it may be inferred there was once a
1. 2. 6. time when the '*form of God*' existed not; but it may on no account be also inferred, because the Logos is said to be 'the beginning of the *creation* of God,' and 'the first-born of all *creation*,' He is

therefore Himself *a creature;* for the Word positively denies this by affirming that *He 'is God,'* that *He is 'the image of God,'* and that *'in Him* dwelleth the fulness of the Godhead *bodily.'*

John 1. 1.
2 Cor. 4. 4.
Col. 2. 9.

Many good men, drawing no clear distinction between the Divine *Logos* (as the Son of *God*) and *Jesus* in the flesh (as the Son of *man*), assume continually that the Creator of the universe bled and died on earth, that the *man* Christ Jesus made the world.

The *pre-existence* of the Lord, not indeed in humanity, but as the Logos, *one with God* is a clearly revealed truth. But this is very different from the pre-existence of Jesus of Nazareth, miraculously conceived in the womb of the Virgin Mary, and mysteriously united to the pre-existent and Divine *Word.*

John 1. 1.

As it was the Logos in the form of man who walked in the garden of Eden, and whose voice was heard there, we can understand the propriety with which Scripture continues afterwards to speak of 'the Lord God' as 'hearing,' 'seeing,' 'grieving,' 'repenting,' 'being refreshed,' and 'coming down' from heaven to earth, as though He were really a man.

Gen. 3. 8.
Gen. 6. 6. Exod. 31. 17; 3. 8; 19. 20.

Many appearances of the Logos in human shape are recorded in the Old Testament. He appeared thus to Abraham, and the patriarch knew that He was *'the Lord.'* As a *man* He wrestled with Jacob, who had power *'with God'* to obtain a blessing. The Logos as a *man of God* appeared to Manoah and

Gen. 18. 2, 22.
Gen. 32. 24, 28, 30.
Jud. 13. 6, 22, 23.

his wife, and they offered sacrifice because they had
Josh. 5. 13–15. '*seen God.*' 'As a *man*' the Captain of the Lord's
Exod. 33. 11. hosts appeared unto Joshua. 'And *the Lord* spake unto Moses face to face, as a *man* speaketh unto his friend.'

In this manner did the Divine Logos frequently appear of old in the similitude *of a man.* Even then He loved that form which He would not afterwards be ashamed to own, and to wear through eternity. He would even then identify Himself with His brethren, for the *form,* like unto a *man,* is not only that which the Christ of God pre-determined to take unto Himself at His birth of the Virgin Mary, but it actually existed in conjunction with Deity *from the beginning* as the Metatron,* or *Pre-existent Messiah.* And we can trace in these appearances something of that mind and character, in its minute shadings, afterwards developed, or rather *manifested* in the flesh; a glancing forth through the shadows of Sinai of that love which shone with full beam on Sion, and in the warmth and brightness of whose rays our
Heb. 13. 8. spirits can now bask with joy unspeakable, 'Jesus, the same *yesterday,* to-day, and for ever:' not only 'to-day and for ever,' but *the same yesterday,* because
John 8. 58. '*before* Abraham was, *I am.*'

Is it not obvious that the God of the Jews is the same as the God of the Gentiles?

* See page 18.

IV.

THE DIVINE NAME JEHOVAH.

We believe the glorious name of Jehovah belongs specially to the manifestation of God as *the Son* :—

1st. Because the Father being Spirit and invisible, the Jehovah who often did appear, must be the manifestation of God as *the Son.* John 4. 24.

2nd. Because the work of redemption was covenanted for and undertaken by *the Son.* Ps. 40. 7, 8.

3rd. Because throughout the Old Testament the ever-recurring words 'The Lord' mean 'Jehovah,' 'the Holy One of Israel,' 'the Redeemer.'

4th. Because Israel's *One* Lord, 'whose name alone is Jehovah,' often appeared as 'the Angel of *the Covenant.'* Deut. 6. 4. Ps. 83. 18. Exod. 23. 21.

5th. Because the words 'The Lord' in the Greek New Testament mean Jehovah—Jesus *the Son* who is now actually *both* Lord and Christ, the is, the was, the coming one, 'the Almighty.' Acts 2. 26. Rev. 1. 8.

6th. Because, when Jesus, the Christ, at His second advent appears 'in power and great glory,' bearing openly 'the name which is above every name' (*Jehovah*), then every knee shall bow; of things in heaven, and things on earth, and things under the earth; and every tongue shall confess that Jesus Christ is *Jehovah,* to the glory of God the Father: for in Him dwelleth the fulness of the Godhead bodily. Matt. 24. 30. Phil. 2. 10, 11. Col. 2. 9.

Deut. 6. 4. Tit. 2. 13. Who can fail to see, that the *One* Lord God of the Jews, is the same Person as the glorious God and Saviour of the Gentiles; and that they are even now worshipping the same God?

Gen. 4. 26. Exod. 6. 3. Very early in Bible history we *read*, 'Then began men to call upon the name of *Jehovah*.' Afterwards it is written, 'And I appeared unto Abraham, unto Isaac, and unto Jacob as El-shaddai (English version, 'God Almighty'); but with respect to my name *Jehovah*, was I not known unto them.'

The explanation of this seeming contradiction is, the name *Jehovah* was known to men, but the *signification* of that name was unknown.

Gen. 17. 1. Exod. 3. 14, 15. The Almighty God revealed Himself as the great '*I am;*' the God of Abraham, the God of Isaac, and the God of Jacob, and said, '*This* is my memorial unto all generations.'

Of the name Jehovah '*I am*' is not the *full signification*, it means 'He who will come' or 'will be' for deliverance. It is the grand *Messianic* name of the Old Testament, and there means the Logos, the same Divine Person who afterwards appeared as the Saviour, Jesus the Lord.

Exod. 6. 6–8. When the children of Israel were oppressed in Egypt, the Lord commanded Moses to say unto them, '*I am Jehovah*, and I will bring you out from under the burdens of the Egyptians; I will rid you out of their bondage; and I will *redeem* you with an outstretched arm and with great judgments; I will take you to me for a people, and I will be to

you a God; and ye shall know that *I am Jehovah* your God, *which bringeth you out from under the burdens* of the Egyptians. And I will bring you into the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage. *I am Jehovah.*'

Though the idea of *deliverance* is so plainly connected with the name of *Jehovah*, and in the Scripture just quoted, the promise of it is so clearly expressed, to this day even it is little understood that *that* name means not only '*He who will come*' to deliver His people from Egypt, but '*He who will come*' again to deliver them from far worse than Egyptian bondage in the last days: and that Israel's first deliverance typifies the salvation from sin and Satan, which Jesus commenced at His first advent, and will wholly accomplish at His second coming; when He will be the Saviour and Deliverer of all creation from spiritual as well as temporal enemies. By the adoption of the very significant name of Jehovah at first, and by causing it to re-appear at the time when Israel so much required deliverance from their oppressors, God gave a pledge that He would accomplish Redemption in all its parts—for, 'His work is *perfect.*' Deut. 32. 4.

There is a time coming in which the Lord promises for His own sake to take pity on His Holy Name which the house of Israel have profaned among the heathen whither they went—a time when the Lord will sanctify His great name in the midst of them; and then saith the Lord God, 'The

Ezek. 36. 21–24, 28. heathen shall know that *I am Jehovah*, when I shall be sanctified in you before their eyes: for I will take you from among the heathen, and gather you out of all countries; and will bring you into your own land;' and 'Ye shall be my people, and I will be your God.'

V.

THE ANGEL OF JEHOVAH.

This *Angel* is Jehovah Himself, divested of some of the glory and majesty which were so awfully manifested at Sinai, that Moses exceedingly feared and quaked.

Exod. 19. 16–21. Heb. 12. 21.

When the children of Israel were journeying through the wilderness, they provoked Jehovah to anger by their sins; and because they knew their God was a 'consuming fire,' they implored Him to withdraw His *glory* from them, 'lest they should be consumed.' He did so, and promised to send *an Angel* to conduct them into the good land; and *the Angel of God* went before the camp of Israel, as a cloud by day and a pillar of fire by night, for when the people cried unto the Lord, He heard their voice, and sent *an Angel* (who *bore His name*, and was not to be provoked) to keep them in the way and give them rest. When the time came for the Israelites to take possession of the promised land,

Deut. 4. 24; Heb. 12. 29. Deut. 5. 24–27. Exod. 33. 2, 3.

Exod. 14. 19. Exod. 13. 21, 22.

Num. 20. 16. Exod. 23, 21–23. Exod. 33. 2, 14.

we are expressly taught the identity of the Angel with Jehovah the God of Israel, in the following verses: 'Hear, O Israel, thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself: understand therefore this day, that *the Lord thy God is He which goeth over before thee:* as a consuming fire He shall destroy them, and He shall bring them down before thy face, as *the Lord* hath said unto thee.' Deut. 9. 1–3.

So *Jehovah* ('Israel's *Rock*') 'was their Saviour, and that *rock* was Christ,' the Pre-existent Messiah. 'In all their afflictions He was afflicted, and *the Angel of His presence* saved them: in His love and in His pity He *redeemed* them, and carried them all the days of old.' Deut. 32. 4, 15. Isa. 63. 8. 1 Cor. 10. 4, 9. Isa. 63. 9.

In the manifestation of the *Angel* of Jehovah there seems to be a further unfolding of the Divine plan of salvation. It appears designed to teach, not only that there are distinctive *manifestations* of the Godhead, but also that one was to become *incarnate,* and so identify Himself in nature with the seed of Abraham, as to assume 'the *form* of a servant' to effect man's redemption. In the fact that the designation, 'the *Angel of Jehovah,*' passes into *Jehovah,* we may see how close and intimate is the union between the Divine Spiritual Agencies engaged in the redemptive work—that the Son is in the Father, and the Father is in the Son; that the Son and the Father are *one.* John 10. 30.

'The Angel of Jehovah' is the *Metatron* of the Jews, the Messenger or Angel of the Covenant.

All His titles and prerogatives being celestial and Divine, the Jews believe Him to be an actual impersonation of their Divine Deliverer. They believe no one, not even Moses ever saw God; but he saw the *Metatron* who appeared unto him.

Rabbi Bechai thus explains the signification of the name Metatron. 'He is called by this name, because in it are implied two significations, which indicate His character. He is *Lord* and *Messenger*.' There is also a third idea implied in the name, Metatron: it signifies a *keeper* (or watchman which in the Chaldee language is called 'Matherath'). Because the Metatron is the *keeper* (preserver) of the world, He is called 'the *keeper* of Israel.'

Ps. 121. 4.

VI.

THE WORD MADE FLESH.

'For a being to incarnate himself, is for that being not merely to enter into a body of flesh and blood and dwell there, but so to take that body into himself, and introduce himself into that body, as that they *become actually one*.' Thus did the Logos incarnate Himself; and God and man became One Christ.

The pre-existent Messiah did not become the anointed *Christ*, in very deed, until He took human

substance of the Virgin. The *Christ* form of being (God and man in two distinct natures, but *one person* for ever) was only a purpose and an idea until the incarnation; then it became a fact, and in the ripened fulness of times 'Emmanuel, God with us' (full of grace and truth), was visibly presented among the Jewish people as the *incarnate manifestation* of Divine love, under the title of 'the *only begotten* of the Father,' 'the only begotten *Son* of God.'

Isa. 7. 14.
Matt. 1. 23.
John 1. 14.
John 1. 14.
John 3. 16, 18; 1. 18.

The Logos, who *was* God, and was *with* God from the beginning, determined to divest His glorious form of all majesty and power, to abase Himself to the humiliation of man's nature in 'the likeness of sinful flesh, to take upon Him the form of a servant,' in a body prepared for Him, that He might become the all-atoning sacrifice for sin, the Saviour of mankind, the Redeemer of Israel, and the Regenerator of the world.

John 1. 1, 2.
Rom. 8. 3.
Phil. 2. 6, 7.
Heb. 10. 5.

Jesus, the Anointed Christ, was thus, 'the Lamb of God which taketh away the sin of the world,' '*slain* (in the purpose of God) from the foundation of the world.'

John 1. 29.
Rev. 13. 8.

We are not to suppose that His body was in any degree illusive, or different from the bodies of other men, except inasmuch as it was impossible it should see corruption, and be holden of death; for 'we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin;' for in Him there was 'no sin, neither was guile found in His mouth.'

Acts 2, 24.
Heb. 4. 15.
1 Pet. 2. 22.

His body was a real appearance of the Logos or *Word*, so truly made flesh, that of Him it is written,
1 John 1. 1–3. 'That which was from the beginning, which we have *heard*, which we have *seen with our eyes*, which we have *looked upon*, and our *hands have handled*, of the Word of life; for the life was manifested, and we have *seen* and bear witness, and show unto you *that* eternal life *which was with the Father*, and was *manifested unto us*. That which we have *seen* and *heard* declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.'

John 1. 18. He was not 'the only begotten Son' *in the bosom* of the Father at the *same time* that He was the Messiah upon earth; but He was the only begotten
John 6. 38–41. Son *sent down from heaven* by the Father. We infer, therefore, with confidence, that during His life on earth, there was no visible manifestation of the Logos in heaven, as there was before He left the *bosom* of the Father. For this opinion we give the following reasons:—

1st. Because Jehovah, the *Eternal* Son, co-equal and co-eternal with the Father, in point of time, as well as in power and glory, could not be 'begotten.'

Col. 1. 15.
1 John 4. 9, 14;
John 3. 31; 8. 23.
John 3. 16–18.
2nd. Because the terms 'first-born,' and 'only begotten Son,' are applied to the Logos, whom God the Father *sent down from above*, to be the incarnate Saviour of the world.

3rd. Because the Trinity being indivisible, and Spirit pervading every place, we can no more conceive of Jehovah the *Eternal Son* being absent from

the Godhead, than we can conceive the Father absent, or the Holy Spirit absent, whilst descending upon Jesus as a dove, or blessing the disciples at Pentecost. Mark 1. 10, 11. Luke 3. 21, 22. Acts 2. 1–4.

4th. Because the *form* in which the Logos appeared to His people in Old Testament times *dwelt in heaven;* in *that body,* therefore, He *left heaven,* and came to earth *in it,* though mystery of mysteries, changed into the *form of an infant!* John 1. 1.

This marvellous transformation, called 'the *mystery* of godliness' *God manifest in the flesh,* was effected by the power of the Holy Ghost. 1 Tim 3. 16. Luke 1. 26, 35.

Jesus was born of a *Virgin,* and so was truly the *Woman's* seed. He grew in wisdom and in stature, till he became 'the *man*' that is Jehovah's fellow; and was only called 'the Son of *man,*' because in the nature of *man* and not that of angels, He took flesh of the seed of Abraham in the house of David, and thus was both David's Son and David's Lord. Luke 1. 27. Gen. 3. 15. Zech. 13. 7. Heb. 2. 16. Matt. 22. 41–45.

Jesus Christ was *God,* therefore He could say, 'He that hath seen me, hath seen the Father:' 'I and my Father are *one.*' John 14. 9, 11. John 10. 30.

'The Son of Man' was not the manifestation of the Father, and the *Eternal* Son only, He was also the manifestation of the Holy Spirit, the fulness of whose influence dwelt in Him, and by which He did all His wonderful works, 'for God gave not the Spirit by measure unto Him.' Before He commenced His ministry the Holy Spirit descended upon Him at His baptism: then, led by the Spirit Isa. 11 2. John 3. 34.

[att. 4. 1. He went into the wilderness to be tempted of the
ohn 11. 41,42. devil. In dependence upon God He prayed to the Father at the raising of Lazarus. Of His death
eb. 9. 14. and resurrection we read, that it was 'by the eternal Spirit He offered Himself without spot to
cts 2. 24. God;' and that God raised Him from the dead. Up to the day of His ascension, it is recorded, that
cts 1. 2. through the Holy Ghost He had given commandment unto the Apostles.

Thus did Jesus sustain from first to last His character and office as Son and Servant of Jehovah; independent action is not ascribed to our blessed Lord, and herein consists the condescension of the Divine Logos, in whose person by virtue of His connexion with the Trinity in Unity, Godhead properties were never separated from Him. But in His person *as the Christ*, these Godhead properties, though present, were always quiescent and in self-contraction in relation to the humanity which He had assumed, and were properly in action only by the Holy Ghost received from the Father: otherwise it would have been the conquest of Divinity, had His Godhead been active —whereas, it was *man*, not God who was to conquer in Emmanuel.

To ignore this, and to contend, by way of honouring our Lord, that He acted independently as God, is practically to deny the incarnation.

So thoroughly did the Logos take manhood into union with the Godhead, that the Scriptures in some places contain expressions about the hu-

manity of Christ, which could only strictly be used of the Godhead; while on the other hand, they contain expressions about the Deity of the Logos which could only strictly be used in reference to His humanity. For instance, in John, iii. 13, we read, 'And no man *hath ascended* up to heaven, but He that *came down from heaven*, even the Son of man *which is in heaven*:' the explanation of which is, that God, the *eternal* Son was then in heaven: the pre-existent Logos had *come down* from heaven, and was in union with the man Jesus (the Christ) who would ascend up into heaven. This *God*-man knew all things: He spake as if He were ascended, because there is no future to *God*. Again, in Acts, xx. 28, Paul, speaking to the elders of the Church at Ephesus, gives them this solemn caution: 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with *His own blood*.' The Godhead did not, and could not die; it was the manhood of the Lord Jesus that died; but so thoroughly was the manhood in union with the Godhead, that we have here the Apostle saying of the Godhead, that 'He hath purchased' the 'flock *with His own blood*.'

John 3. 12; 2. 24, 25.

When the humiliation of the Lord Jesus touched the Cross, it had an end; the curse was exhausted; and where the darkness ended, the light began. Have we not proof of this in the Saviour's own words? When standing on the skirts of the great

John 17. 5. darkness, for what did He pray? 'And now, O Father, glorify thou me, with thine own self, with the glory *I had with thee before the world was.*' This glory—imparted in answer to prayer—is not the essential glory of God the *eternal* Son, but the glory belonging to the Logos before the world was, which He laid aside when He veiled Himself in human flesh as *the Christ.* Hence we see that He prayed for His actual glorification with the Father and His installation in the universal Lordship of heaven and earth originally set before Him—His prerogative *as the Christ.*

Again, we cannot forbear asking, are not Jews and Gentiles actually worshipping the same Almighty God, though under different aspects of the same glorious *Person?*

VII.

THE RISEN CHRIST.

Jewish hope appeared to be extinguished for ever by the death and burial of the Messiah. His disciples 'hoped it had been He who should have
Luke 24. 21. redeemed Israel,' and restored to them the kingdom.
Acts 1. 6. Dan. 7. 14, 27. Not only did this 'consolation' and hope revive,
Luke 2. 25. with certainty of fulfilment by His resurrection from the grave on the third day after crucifixion,

but Jesus (the Christ) was declared to be '*the Son of God*' with power, *by the act* of rising from the dead. Rom. 1. 3, 4.

This stupendous event was performed by 'the Spirit of Holiness:' for although Jesus said, 'I have power to lay down my life, and I have power to take it again,' He did not assume the form of *risen God-manhood* without the agency of the Holy Ghost. John 10. 18.

All believers in Jesus by faith, are composed of 'spirit, and soul, and body.' He made 'His soul an offering for sin,' by shedding out all His blood at the foot of the cross according to the type in the sin-offering; but at the resurrection, the spirit of the man Christ Jesus repossessed His own material body of 'flesh and bones,' proving that 'flesh and *blood* cannot inherit the kingdom of God.' 1 Thess. 5. 23. Isa. 53. 10. Lev. 4. 7. Luke 24. 39. 1 Cor. 15. 50.

Thus did the blessed results of the Lord's redeeming work of love begin to appear; and when He was revealed in resurrection as the 'first-fruits' of His own eternal victory over death, we find the title of '*first-born*' again applied to Him by the Holy Ghost, 'that in all things He might have the pre-eminence.' 1 Cor. 15. 20. Col. 1. 18.

He is then described as 'the beginning, *the first-born* or *first-begotten from the dead;*' in which expression a relation is very plainly implied to those who, like Himself, and in Him, are to be born out of death; who will rise from the grave by virtue of their portion *in Him* who is 'the Resurrection and the Life;' but who follow, as it respects the actual John 11. 25.

accomplishment of their hope in the appointed
1 Cor. 15. 23. *order* of God at the second advent; for Jesus is the
Rom. 8. 29. beginning of resurrection as 'the first-born *of many*
Rom. 12. 2. *brethren*,' whose predestined glory is to be *conformed*
Phil. 3. 21. to Him here, and *transformed* into His glorious image hereafter.

That Divine form, whose glory was obscured for a season under the veil of humanity (which
Mark 9. 1–6. partially burst forth in a transient vision at the
Luke 9. 28–33. transfiguration), resumed its attributes of glory after the Redeemer's ascension; and although seen
Acts 22. 11–13. by the Apostle Paul under a modified aspect, its overpowering effulgence struck him with instantaneous blindness; a privation of sight supernaturally inflicted, only in order that, being in like manner remedied, it might be effectual to his entire con-
1 Pet. 2. 9. version—a proof and a symbol of that 'marvellous *light*' into which he was then called out of darkness; and a proof also of that inconceivable light
1 Tim. 6. 16. and glory in which the Saviour now dwells.

When the day arrives for the descent of Jesus from heaven to judge the quick and the dead, He will suddenly exhibit His glorious and immortal form to the world as the model of saints in glory, for He will then 'change (transform) the body of our humiliation, so as to be conformed to (one in
Phil. 3. 21. form with) the body of His glory.'—*Rev. Arthur Wolfe's Translation.*

Miracles attested the power of the risen Mes-
Acts 3. 6.
Acts 4. 10. siah's name Jesus: they by no means occurred to establish a visible Church among the Gentiles,

which is the usual cause assigned for their occurrence.

VIII.

'THE GLORIFIED CHRIST.

The humanity of Christ never entered into *glory* till His ascension, except when a sample of the glory of His coming kingdom was transiently manifested to some of His disciples on Mount Tabor at the Transfiguration: but the glorification of the ascended Christ was the *replacing* of the Logos, in His new form (a form so strange in heaven of palpable *humanity*) in the glory which He had with the Father 'before the world was.' Matt. 17. 1–5. John 17. 5.

To that former glory, but now identified with man's nature, assumed at the incarnation, did our Lord ascend after His resurrection, having by it become 'the first-born from among the dead, that in all things He might have the pre-eminence.' Col. 1. 18.

Incarnation rendered the Logos capable of receiving as a reward, in the person of Jesus, that pre-eminence which was primarily His own as the 'first-born of creation,' and 'beginning of the creation of God.' Col. 1. 15. Rev. 3. 14.

The Lord Jesus ascended up into heaven, '*where* (as the Logos) *He was before*,' and sat down at the right hand of the throne of God, 'angels and autho- Acts 1. 11. John 6. 62.

Eph. 1. 20–22. 1 Pet. 3. 23. Ps. 110. 1. rities and powers being made subject unto Him.' Then did the Father say unto Him, 'Sit thou at my right hand until I make thine enemies thy footstool.'

That day a son of *man* manifestly claimed to present Himself in heaven, in virtue of personal holiness, and of perfectly obedient legal righteousness. A *man* had at length been found truly after God's own heart, who had in every act, and every thought, glorified God on the earth; He was not only the meritorious law-fulfiller for Israel, in whom Isa. 45. 25. the nation is to be justified, but Jesus is the second Adam, the glorified 'first-born from the dead' of a new race. He is the Saviour of the world, according to the Everlasting Covenant made between Him and the Father.

Matt. 28. 18. All power was given to Jesus, both in heaven and in earth, before His ascension. The world was then the Lord's '*de jure*,' but it is not so even yet '*de facto*.' He must continue to reign where He Rev. 3. 21. now is, upon His Father's throne, until the time comes for taking possession of His own throne, and for subduing all things on earth to Himself. The John 5. 27. Father hath committed all judgment unto the Son, *because* He is the Son of *man*. In *glorified* human nature Jesus will descend to earth to redeem His *purchased* inheritance, and to establish universal Ps. 8. lordship over all creation.

In the meantime, in that nature and in that Acts 5. 31. *glory*, Jesus 'is exalted a Prince and a Saviour to give repentance unto Israel,' and is now the High

Priest and Mediator through whom saints on earth have free access unto a merciful and reconciled God, and by whom only their prayers are presented as incense unto the Most High.

But the Lord Jesus will hereafter be *glorified* in His saints on earth as well as in heaven, and will be admired in all them that believe, when He comes to raise His sleeping saints and change all living ones; when He shall present to Himself a *glorious* Church without spot or wrinkle, or any such thing. Then shall Jesus in *glorified* manhood be revealed as 'the King eternal, immortal, and (till then) invisible, the *only wise God*'—and we shall see all *that can ever be seen of God;* we shall see '*God* over all,' 'the blessed and only Potentate, the King of kings, and Lord of lords,' whom all nations shall serve and adore. It is then that He is to 'ask the heathen for His inheritance, and the uttermost parts of the earth for His possession.' It is then that 'all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Him. For *the kingdom is the Lord's:* and He is the Governor among the nations:' 'So the heathen shall fear the name of Jehovah, and all the kings of the earth *His glory.*'

2 Thess. 1. 10
Eph. 5. 27.
1 Tim. 1. 17.
Rom. 9. 5.
1 Tim. 6. 15.
Ps. 2. 8.
Ps. 22. 27, 28
Ps. 102. 15.

'The *glory of the Lord* shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.' His *glory* shall dwell especially in Israel's land. As promised, 'All the earth shall be filled with *the glory of Jehovah,*' for '*when*

Isa. 40. 5.
Ps. 85. 9.
Num. 14. 21.
Ps. 102. 16.

the Lord shall build up Zion, then shall He appear
Isa. 24. 23. *in glory,'* to 'reign over His ancients *gloriously.'*

In that day, saved and forgiven Israel shall
Isa. 46. 13. become to their Redeemer 'Israel *my glory.'* He
Ezek. 37. 16–38. will plant the remnants of Judah and Ephraim 'as
Isa. 61. 3. trees of righteousness' in His land, never more to
Amos 9. 15. Isa. 61. 3. be rooted out of it, '*that He may be glorified.'*

Ps. 48. 2. Jerusalem, 'the city of the Great King,' 'of
Ps. 87. 3. Isa. 60. 1; 19. 20. which *glorious* things are spoken,' shall 'arise and shine in the *glorious* and everlasting light of the Lord's reconciled countenance;' and so luminous
Ps. 89. 15–18. Isa. 4. 5. will be the *glory* that 'a cloud of defence' will be given to Israel, as in days of old, to protect His *glorified* nation from being overpowered with the dazzling splendour of Jehovah-Jesus and His Bride the Church, shining as a sun in the new heavens
Zech. 14. 16; 8. 20–23. Isa. 2. 1–4. Mic. 4. 1–7. over His *glorious Holy Mountain,* to which year by year Gentile nations shall come up to keep the
Isa. 33. 17. feast of tabernacles, and '*see the King in His beauty.'*

IX.

THE COMING REIGN OF CHRIST.

If we have proved, as we think we have, that the Jehovah of the Old Testament is the *manifestation* of the Trinity in *Unity* (specially of God the Son), that He who tabernacled with Israel in the wilder-

ness, is He who afterwards tabernacled with men in the flesh—then, in the theocracy of ancient times, we have a very vivid prefiguration of the theocracy to come.

'*The Lord*' has reigned already over the chosen people, guiding their glorious march from Egypt to Canaan, and afterwards presiding from between the Cherubims over their fortunes and history. Why should it be deemed unlikely, that He should do the same again; nay, all the more readily that *He is clothed in* (glorified) *human flesh*, and therefore identified in nature with those over whom His benignant empire is to be extended? Ps. 80. 1-3.

Considering that as a King He has *literally* ruled over Israel, and that too, in visible glory, it does appear to us, that in that very circumstance there are strong grounds for conceiving that the Redeemer's future reign must be *literal* and *visible* too; but it cannot be in *this* world till it is regenerated.

Jesus truly said, 'My kingdom is not of *this* world.' John 18. 36.

Born in a stable, He died upon a cross; and during life He had not where to lay His head: nevertheless the adorable Messiah was born *King* of the Jews, died *King* of the Jews, and He shall yet reign as *King* of the Jews. The throne of David is His; 'and of His reign there shall be no end:' 'His kingdom shall stand for ever.' Luke 1. 32, 33. Dan. 2. 44.

First, however, all enemies must be rooted out of it. '*Now*, is my kingdom not from hence:' thus did Jesus explain to the wondering governor of Matt. 13. 30, 41. John 18. 36-39.

Judæa when he questioned Him, with mingled feelings of alarm and scorn, touching that title which sounded meaningly, and yet incredibly, in his ears.

As Jewish unbelief delayed the manifestation of the Redeemer's kingdom to a time so distant that
Heb. 2. 8. 'we see not yet all things put under Him,' Paul in his days taught the elect of the heavenly calling the characteristics of that kingdom, which were *in the*
Rom. 14. 17. *meantime* 'not meat and drink, but righteousness and peace and joy in the Holy Ghost,' with all the
Gal. 5. 22. fruits of the Spirit. These qualifications they were
Rom. 8. 17. required to possess as 'heirs and joint-heirs with Christ' of *the kingdom*, which though delayed in-
Mark 1. 14, 15. definitely, remained as literal and material as when preached by the Messiah and His Apostles to the Jews.

Acts 28. 30, 31. Paul also preached the kingdom to the Jews
Acts 13. 45, 46. wheresoever he went, until they blasphemed the Holy Ghost, and judged themselves unworthy of
Acts 18. 6. everlasting life—then he turned to the Gentiles,
Acts 20. 24. and received by direct revelation 'the Gospel of the grace of God' to preach to them: but that
Matt. 13. 24, 31. Gospel is not 'the *kingdom* of God' or 'the *kingdom* of heaven'—for the *gospel* of free forgiveness of sins without the deeds of the law is one thing, and the *Gospel* or good news of the kingdom is quite another.

The Messiah's future glorious kingdom will surely yet appear, and consist of two spheres; heavenly for the Church, and earthly for the saved

nations, both together forming what Scripture calls Christ's 'heavenly kingdom' and 'the kingdom *under* the whole heaven.' 2 Tim. 4. 18. Dan. 7. 27.

Though the Messiah's kingdom is to be universal, He is to reign especially 'over His ancients gloriously' as the *King of Israel.* 'He shall have dominion from sea to sea, and from the river unto the ends of the earth'—viz. all the land promised to Abraham in the unconditional Covenant which is to be performed in 'the last days' when Israel repents. The Lord of Hosts as King shall rule in righteousness, and Princes shall sit in judgment in the faithful city (Jerusalem), where Jehovah will make His 'first-born higher than the kings of the earth.' Isa. 24. 23. John 1.29. Isa. 44.6; 43.15; 33. 22. Ps. 72. 8. Gen. 15. 17–21. Mic. 7. 18–20. Isa. 32. 1. Isa. 1. 26. Ps. 89. 27.

As 'Prince of the kings of the earth' Jehovah-Jesus shall possess 'many *Crowns:*' even now the whole world is the Redeemer's *purchased possession:*— Rev. 1. 5. Zech. 14. 9. Rev. 19. 12. Eph. 1. 14, 10.

> 'Come, then, and, added to Thy *many crowns,*
> Receive yet one—the *Crown of all the earth*—
> Thou who alone art worthy! It *was* Thine
> By *ancient* covenant, ere Nature's birth;
> And Thou hast made it Thine *by purchase* since,
> And *overpaid* its value with *Thy blood:*
> Come, then, and, added to Thy *many Crowns,*
> Receive yet one, as radiant as the rest,
> Due to Thy last and most effectual work,
> Thy word fulfilled, *the conquest of a world.*'

'And a *Crown* was given unto *Him,* and *He* went forth conquering and to conquer.' Then, not only Israel, but all the 'kingdoms of the world shall Rev. 6. 2.

Rev. 11. 15. become the kingdoms of our Lord and of *His* Christ; and He shall reign for ever and ever.' To
Phil. 2. 9. Him shall all creation bow; for 'every creature
Rev. 5. 13. which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, unto *Him* that sitteth upon the *throne*, and unto the Lamb for ever and ever.'

Rev. 3. 21. Of this *throne* Christ says, 'To him that overcometh will I grant to sit with me *in my throne*:' and the whole redeemed Church cast their crowns
Rev. 4. 11. before the *throne*, saying, 'Thou art worthy, O *Jehovah*, to receive glory, and honour, and power: for thou hast created all things, and for thy plea-
Matt. 6. 13. sure they are and were created.' '*Thine* is *the kingdom*, and the power, and the *glory*, for ever and ever. Amen.'

Isa. 9. 6. Jehovah-Jesus shall also have many *titles*;
Gen. 14. 18. Heb. 7. 1–3. amongst others, 'King of *Salem*, which is King of
Ps. 110. 4. *Peace*.' He is now a Priest for ever after the order of Melchisedec. We believe Melchisedec was much more than a type of Christ; that the Pre-existent Messiah Himself was the Priest Melchisedec, King of Salem, who gave bread and wine to Abraham,
Heb. 10. 5. the symbols of the body that was to be prepared for Him. We think it impossible that He who is
Rom. 9. 5. now 'over all, God blessed for ever,' the Divine *manifestation of God* from the beginning, can come forth
Eph. 1. 22. in the end to bless all creation, in a priesthood
Zech. 6. 12, 13. according to a mere man. But He—the Branch—'shall bear the glory, and shall sit upon His throne

(King of Salem); and He shall be a *Priest* upon His throne (at Jerusalem),' King and Priest *at last*, as He was *at first*, 'King of righteousness and King of Peace.' Who but the Son of God is to be all this? The Logos was 'without (human) father, without mother, without descent,' according to Jewish and earthly genealogy, 'having neither beginning of *days*, nor end of life;' of what mere man could this be truly said by Holy Scripture? But in his *man*hood we admit that Jesus became 'a priest for ever after the order of Melchisedec' the day He ascended up into heaven, and sat down at the right hand of the throne of God. Ps. 110. 1.

The cause why almost all theologians insist that Melchisedec was only a man, may be the words of the Apostle Paul, '*made like unto the Son of God.*' They do not see that the Logos was made *in the form of God*, and therefore *so like unto* the Son of God, that Melchisedec was an Old Testament appearance of *the Lord.* Heb. 7. 3

All Christians acknowledge that the Lord will come *as God* to judge the quick and the dead; but how few comparatively have studied prophecy enough to perceive it is as *the Son*, 'this same *Jesus*,' the glorified God-*man*, is to have this prerogative, when He comes to set up His kingdom. Then Jehovah-Jesus is to be the Church's *Great God*, as truly as He is to be their *Saviour.* 2 Tim. 4. 1. John 5. 22. Acts 1. 11. Tit. 2. 13.

X.

THE RIGHT HAND OF (THE THRONE OF) GOD.

'The *right hand* of God' is a frequent expression in Scripture, and as the Pre-existing Messiah *is God*, in the *form* of men (who were created in '*the form of God*'), there is no reason why this expression should be considered as only figurative, especially after the union of the Divine Logos with the glorified Jesus, at whose ascension into heaven it was said, 'Sit thou at my *right hand* until I make thine enemies thy footstool.' And of what shall be done at the second advent of the Redeemer, it is written, 'The Lord at *my right hand* shall strike through kings in the day of His wrath;' 'the *right hand of the Lord* doeth valiantly. The *right hand of the Lord* is exalted; the *right hand of the Lord* doeth valiantly;' '*thy right hand* shall teach thee terrible things,' just as in former time when He redeemed Israel from Egypt, '*Thy right hand*, O Lord, is become glorious in power; *thy right hand*, O Lord, hath dashed in pieces the enemy.'

John 1. 1.
Phil. 2. 6.
Ps. 110. 1.
Ps. 110. 5
Ps. 118. 15, 16.
Ps. 45. 4.
Exod. 15. 6.

But there are passages in Scripture where the words, 'The *right hand* of God' mean more particularly 'the right hand *of the throne of God*,' and upon that throne and its locality we offer the following remarks:—

Mark 16. 19.
Acts 7. 55, 56.
1 Pet. 3. 22.
Heb. 12. 2; 8. 1.

God the Father, Son, and Holy Ghost, being all Spirit, need no material throne, however glorious, in

any special locality, for 'the heaven of heavens' *cannot contain Him*, the Trinity *in Unity*: therefore all the thrones mentioned in Scripture must belong either to the Logos as the representative of the Father, or to Jesus as the Redeemer and Son of David. This accounts for Jerusalem on the regenerated earth being called 'the *throne of the Lord*,' for Jeremiah speaks only of what Jehovah-Jesus shall be to His chosen nation on the earth below, whilst He is in reality shedding on Israel His glorious light from on High.

Luke 1. 32, 33.
Jer. 3. 17.
Isa. 4. 5; 60. 1, 19, 20.

When the mother of Zebedee's children prayed the Lord that one of her sons might sit at His right hand, and the other at His left in His glory, He said, 'To sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father.' Here it is plain that Jesus spake in His character of Mediator, of the throne of the Logos.

Mark 10. 37, Matt. 20. 20, 21.

We know that Jesus Himself occupies the highest place of honour and power in *that* throne, viz., *the right hand* of the throne of the majesty in the heavens. And now that He is endowed with all power, He promises, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.'

Heb. 8. 1. Eph. 1. 20.
Matt. 28. 18.
Heb. 1. 3. 8. Rev. 3. 21. Ps. 110. 1.

As the *body* of the glorified Jesus cannot be in more than one place at the same time, there must be a special locality where the throne of God is, and

there are various indications in Scripture by which some idea of its locality may be attained.

Acts 1. 11, 12. Jesus ascended up *into heaven* from the Mount of
Acts 7. 55, 56. Olives. Stephen steadily gazing up into heaven *from Jerusalem* saw the glory of God, and Jesus standing on the right hand (*of the throne*) of God.

Rev. 22. 3. The throne of God is in the holy city, New
Rev. 21. 2; 2. 7. Jerusalem. That city is building in the Paradise
Eph. 4. 10. of God *far above all heavens*, in the Paradise of the
2 Cor. 12. 2–4. *third* heavens, where Paul heard unspeakable words which it is not lawful for a man to utter; the
Rev. 2.7; 22. 2. Paradise wherein grows the tree of life; the '*place*'
John 14. 1, 2. Jesus promised to prepare for His disciples, and wherein He has ever since built all living stones departing hence into His spiritual temple—a *place*, nevertheless, which is so material, that as *a city* it
Rev. 21. 5, 10. shall be seen descending *out of heaven* from God, to rest for ever in the new heavens over Israel's regene-
Isa. 60. 1, 19, 20. rated *Jerusalem* on the new earth below.

We thus perceive that the throne of God will be in *that part of heaven directly over His chosen land of Palestine*,* and we are confirmed in this view by

* Any difficulties to this view which may arise in scientific minds, we are not called upon to answer, because they are neither made nor solved by God in His Word; but we may remind the
Rev. 21. 5. reader that in it He says, 'Behold, I make all things new.' And how different from things now may be proved by the following
Isa. 30. 26. verses:—'Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His
Isa. 24. 23. people, and healeth the stroke of their wound;' 'then the moon

being assured that when the Redeemer returns from heaven to earth, it is *to Zion* that He will come, and it is *the Mount of Olives* upon which His feet are to stand, when the mountains shall melt like wax at the regeneration of the earth. He is to fill the whole *land of Israel* with His glory. It is to *Jerusalem* in the days of the kingdom that worshippers are year by year to come up, who desire to see the King in His beauty, reigning gloriously in the new heavens as the Sun of righteousness over Mount Zion below. Then 'heaven will be His *throne*, and earth His *footstool*.'

Isa. 59. 20
Zech. 14. 4.
Mic. 1. 3, 4.
Num. 14. 21.
Zech. 14. 16.
Isa. 33. 17.
Mal. 4. 2.
Isa. 66. 1.

XI.

MAN CREATED IN THE IMAGE OF GOD.

If man had been *morally* made in the image of God, could he ever have had any Will in opposition to God's? Could he have fallen into sin by believing the tempter? We are very sure such a calamity as the fall could never have happened had men been created in the *moral* image of the Creator; they could not in any degree have been prone to evil.

The Divine Logos assumed 'the *form of God*' (see page 9) which afterwards was also the form

Phil. 2. 6. Col 1. 15. 2 Cor 4 4.

shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously.'

Gen. 1. 26, 27. of man; for in the beginning God said, 'Let us make man *in our image, after our likeness.* So God created man *in His own image, in the image of God* created He him.'

And as if this language was not plain enough to teach that the resemblance between the Creator and the creature was only *outward,* not *inward,* it is Gen. 9. 6. written, 'Whoso sheddeth man's blood, by man shall his blood be shed, *for in the image of God* made He man.' Blood belongs to the outward frame of man; therefore, it is impossible that any spiritual image of God in Him could have been intended. Nevertheless this mistake has been made, and it has not only prevented Christians from having the definite notions of God which they ought to have, because they are clearly warranted in the Bible, but it has made it unavoidable, even to the best intentioned, to escape teaching what is not according to truth.

It is no more true to say that man was made in the *moral* image of God, than to say he is *immortal* as God is immortal, because the Creator breathed into Adam the breath of life; for that is possessed by every sort of living thing as much as by man, the soul or principle of animal life being in the blood. 1 Tim. 6. 16. God 'only hath *immortality.*' He made man neither mortal nor immortal, but capable by his conduct of Rom. 6. 23. becoming either. 'The wages of sin is *death.*' We die by the sin of the first Adam; we become immortal only by the life-giving power of the Saviour, who died that we might live, for 'the *gift* of God

is *eternal life*, through Jesus Christ our Lord.' All men come into this world under 'condemnation' of death temporal and death eternal, which is 'the *second death*:' but 'there is now no condemnation to them which are in Christ Jesus,' 'by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the *glory* of God.'

Rom. 8. 1.
Rom. 5. 2.

XII.

THE GLORY OF THE SAINTS.

It now only remains to say a few words as to the *glory* of the saints of the *heavenly* calling, the consequence of their election and present union by faith with Christ Jesus,' whom having not seen, we love; in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of *glory*.' Not, however, do we receive a heavenly inheritance, incorruptible and undefiled, and that fadeth not away, because we love God; but because *He loved us*, and sent His Son to be the propitiation for our sins. 'Herein is love' made perfect, that we may be bold in the day of judgment: 'because *as He is, so are we in this world*.'

1 Pet. 1. 8.
1 Pet. 1. 4.
1 John 2. 2.
1 John 4. 10, 17.

The Lord of glory 'became poor, that we through His poverty might become rich.' He came down to earth, that He might raise us up to heaven: and as

2 Cor. 8. 9.
John 6. 33.

1 Cor. 15. 49. surely as saints have borne the image of the earthly Adam, so surely 'shall they bear *the image of the heavenly*.'

Having in this life sought for glory, honour,
Rom. 2. 7. and immortality, they shall have in the next world *eternal life*, through the infinite merits of their life-
Col. 1. 12. giving Saviour, 'who hath made them meet to be partakers of the inheritance of the saints in light;' and whose Will it is to associate them with Himself in *glory;* not by reflection only, but in union so
John 17. 22. Divine that Jesus said, 'the *glory* which Thou (Father) gavest me I have given them; that they may be one even as we are one:' and visions of heavenly glory and blessedness represent Christ's
Rev. 4. 6; 5. 11, 10. Bride, the church 'in the *midst* of the throne' (nearer to Him than unfallen angels, who surround the throne), made '*Kings* and *Priests* unto God.'

2 Cor. 5. 21. Jesus, 'who knew no sin, became sin for us, that we might become the righteousness of *God* in Him,' having 'given us *exceeding great* and *precious*
2 Pet. 1. 4. *promises*,' whereby we 'might be *partakers of the Divine nature*,' not only *One* with the Son, but also *One with the Father;* for thus did the Redeemer pray,
John 17. 21. 'that they all may be *One*, as Thou, Father, art in me and I in Thee, that *they* also may be *One in us*,'
Rom. 8. 17. so becoming '*heirs* and *joint heirs* of His heavenly
1 Cor. 3. 21–23. kingdom.' *Now* even, 'all things are *yours* . . whether in life or death, things present, or things to come; *all are yours;* and ye are Christ's, and Christ is God's.'

Tit. 2. 13. When the blessed hope of the saints is realised

in the *glorious* coming of their Great God and Saviour, He is to present to Himself His Bride, then on the watch for Him, 'a *glorious* church, without spot, or wrinkle, or any such thing;' each member of it *complete in Him*, so that 'when He who is our life shall appear, then shall ye also appear with Him *in glory*.'

Rev. 19. 7; 22. 17.
2 Pet. 3. 12.
1 Thess. 5. 4.
Eph. 5. 27.
Col. 2. 10; 3. 4.

'It doth not yet appear what we shall be,' but we know that 'at the manifestation of *the sons of God*,' 'we shall be *like Him*, for we shall see Him as He is.' 'He shall change our vile bodies that they may be fashioned *like unto His glorious body*, according to the working (of His mighty power) whereby He is able even to subdue all things unto Himself.'

1 John 3. 2.
Rom. 8. 17.
Phil. 3. 21, 20.

Then, but not till then, shall be known 'the height and depth, the length and breadth' of redeeming love, and of the unsearchable riches of Christ; for then shall believers in Him 'be *filled with all the fulness of God*.' All their past and present trials will be as nothing in comparison with their '*eternal weight of glory*.'

Eph. 3. 18, 19.
Eph. 3. 8.
2 Cor. 4. 18.

Their 'conversation' (citizenship) being already in heaven, the saints now forming 'the general Assembly and Church of the first-born ones,' with 'the spirits of just men made perfect,' shall be dwellers for ever with Christ in the holy city, New Jerusalem, which is to descend out of heaven from God, and shine like a sun in the new heavens over the regenerated earth below. This will be a sight so *glorious*, it will make the 'world believe' in Jehovah-Jesus,

Phil. 3. 20.
Heb. 12. 22, 23.
Rev. 21. 5. 10.
Isa. 60. 1, 19, 20.
John 17. 21.

John 2. 2; ohn 3. 16. 17. as the Son of God,' the Holy One of Israel,' and 'the Saviour of *the whole world.*'

It is the earnest desire of the writer of this little work, that it may lead to enlarged views of the character and work of the Son of God in His official character as the Logos; and may show how imperfectly they think of Christ, who confine their thoughts to what He did while here on earth. In and by Him, as the Logos, God reveals and manifests Himself to His creatures, expresses and executes His mind and will. He is the image of the invisible God, not merely because He of old sometimes appeared in human form, and in the fulness of time took to Himself a real human nature—but because all that He is, in mind, spirit, and disposition—all that He said; every word of truth and of love that He uttered; all that He did; every act of mercy that He performed; and above all, His wonderful death upon the cross—were just so many *revelations: manifestations* of the great infinite eternal God; declaring, showing, imaging forth, the character, the nature, the mind and will of God.

Now to Father, Son, and Holy Ghost, 'the *only* ude 25. wise God our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen.'

APPENDIX.

Note A.

Christ as Israel's Father.

It is of great importance to distinguish between God's dealings with Israel as a nation, and with elect individuals as members of His body the Church, who are all privileged to address Him as 'our Father which art in heaven.'

Those who have studied prophecy, and know what God has revealed concerning Israel's future, are aware that in the Old Testament Jehovah has spoken to His chosen people, as a nation, in the character of *Father;* inviting them to that repentance and forgiveness of (national) sins, which their rejected Messiah 'is exalted a Prince and a Saviour to give unto Israel,' at the appointed time, the day of His power.

Acts 3. 19–21.
Acts 5. 31.
Dan. 8. 19; 11. 35. Heb. 2. 3.
Ps. 110. 3.

The Logos *came forth from heaven* as Israel's *Father.* This relationship is established by the following texts containing Jehovah's appeal to His people 'in the time of the end,' and predictions of their final repentant response. 'Return, ye backsliding *children*, and I will heal your backslidings.' . . . 'How shall I put thee among the

Luke 15. 20.
Dan. 12. 4, 9.
Jer. 3. 22, 19.

children, and give thee a pleasant land, a goodl
Deut. 32. 6. of the hosts of nations?' 'Do ye thus requite
O foolish people, and unwise? Is not He thy f
bought thee? Hath He not made thee, and e
Jer. 31. 9. thee?' 'I am a *Father* unto Israel, and Ephr
Jer. 3. 4. *first-born*.' 'Wilt thou not from this time cry
My *Father*, thou art the guide of my youth?'
said, Thou shalt call me, My *Father;* and shall
away from me.'

Jer. 3. 22. Then shall Israel reply, 'Behold we come t
Mal. 2. 10. for thou art the *Lord our God*.' 'Have we n
Isa. 64. 8. *Father?* Hath not *one God* created us?' Nov
'thou art our *Father;* we are the clay, and thou
Isa. 63. 16. and we are the work of thy hand.' 'Doubtless
our *Father*, though Abraham be ignorant c
Israel acknowledge us not: thou, O Lord, art o
our Redeemer; thy name is from everlasting.'

Luke 15. Matt. 18. 11-14. Matt. 15. 24. The parables of the Prodigal Son and the I teach that the Logos, as Israel's *Father*, came to seek and to save that which was lost, saying, 'I am not sent but unto the lost sheep of the *house of Israel:*' and accordingly at His first advent He personally gathered only the repentant publicans and sinners, represented by the younger son; and the lost (or wandering) sheep in the parables, for we must recollect that Jehovah had no sons then among the Gentiles.

Rev. 19. 11. Isa. 63. 1. Dan. 12. 1. Rom. 11. 26. Isa. 59. 20. Dan. 2. 44. Isa. 9. 6. Matt. 1. 23. At the Messiah's second advent He will come forth again 'mighty to save' and 'deliver' 'all Israel,' and to set up His everlasting kingdom: and then shall the government be upon His shoulder, and 'Emmanuel, God with us, shall be called Wonderful, Counsellor, the mighty God, *the everlasting Father*, the Prince of Peace.'

The Logos, therefore, is represented in Scripture as the *Jews' Father;* but the same blessed Person when in

humiliation spake to them as their *Brother*, their *Kinsman*, according to the flesh—'a *Friend* that sticketh closer than a brother'—and as the risen Saviour, He is 'the first-born among many *brethren*.' Rom. 9. 3, 5. Rom. 8. 29.

Because the Logos, even whilst abased on earth, could truly say, 'I and my *Father* are *One*,' Jesus taught His disciples to address their God and His God as 'Our *Father which is in heaven*;' and charged them not to call any man *Father* upon the earth, 'for *One* is your *Father which is in heaven*.' Jesus here and elsewhere directly refers to the Father in the Godhead, but it is the Logos, *His* representative, that the Jews knew as their *Father*. This relationship to the visible God was distinctly claimed by them when they said, 'We have *One Father*, *even God*;' and the claim in the case of all who believed in Jesus as the Messiah was always admitted. John 10. 30. Matt. 6. 9. John 20. 17. Matt. 23. 9. John 8 41. Matt. 6. 6, 18. Luke 6. 36.

Except in the Epistles, comparatively few texts refer directly to the Father in the Godhead; some have been already noticed, viz., Matt. 28. 19, Ps. 110. 1, and Rev. 3. 21. Another declares the kingdom of the Son shall be given to them for whom it is prepared *of the Father*. We believe it is the Father's *voice* that proclaimed His satisfaction with His Son at the Transfiguration, because Jesus said, 'The *Father* Himself which hath sent me, *hath borne witness of me*;' although the concluding words of John 5. 27, contain a seeming contradiction: '*Ye* (the Jews) have neither heard His *voice* at any time, nor seen His shape.' This difficulty vanishes when we see that the Lord must have been addressing some unbelieving Jews who had really never heard God's *voice from heaven*, although others had done so on several occasions, for when Jesus was baptized, 'Lo, a *voice* was heard *from heaven*, saying, This is my beloved Son, in whom I am well pleased;' and when Jesus prayed, 'Father, glorify thy name, then came there a *voice from heaven*, saying, I have See pages 2, 28. Matt. 20. 23. John 6. 38, 39. John 5. 27. Matt. 3. 17. Mark 1. 11. 2 Pet. 1. 17. John 12. 28.

both glorified it, and will glorify it again.' As to not having seen any shape or similitude of God the Father, no man whatever had ever done so, except in the representa-
4. 8, 9. tive '*form of God*' (the Logos), the Jews' *Father*, then on earth veiled in human flesh.

Note B.

The Archangel is Christ.

Another *manifestation* of Jehovah-Jesus yet claims our attention, in the only Archangel that is mentioned in the Canonical Scriptures.

This Archangel appears sometimes to be spoken of as *two* angels, whose names are Michael and Gabriel.

4. 4. Michael means 'the *image* of God:'

8. 10. Gabriel means 'the *power* of God:'

e 1. 26. therefore, these names plainly denote Christ, who is 'the

1. 24. *power* of God,' and 'the *wisdom* of God.'

2. 3.

. 3. 28. In the books of Zechariah and Daniel the Lord is

1. 11, 12. termed God's '*angel*;' sometimes 'the *angel of the Lord*;'

1. 3. 1.

1. 8, 10. and sometimes 'the *man*.' In Dan. 8. 16, the *man's* voice is Christ's, which said, 'Gabriel, make this man to understand the vision;' but the angel who had the appearance

). 21, 22. of a man (verses 15 and 17) is Gabriel, whose office as the

. 10. 18, Holy Spirit is to instruct and teach, to comfort and

2. 1. strengthen. The office of Michael is to deliver.

In the 10th chapter of Daniel Michael is called in the 13th verse '*one* of the chief princes;' so we infer with confidence that Gabriel is *the other*; for Gabriel says (verse 21), 'there is none that holdeth *with me* in these things *but Michael your Prince*.'

The Lord is much too little known in His character of

Michael, Prince of the Jews, the *deliverer*, and the *Archangel* who is to awake His sleeping saints, when He comes to save 'all Israel' out of Jacob's last and greatest tribulation.

Rom. 11. 26. Isa. 59. 20. Jude 9. 1 Thess. 4. 16. Jer. 30. 7. Matt. 24. 21, 22.

As to the future, 'the Jews always expected the wonders of the Messiah's kingdom to proceed from the *joint agency* of Michael and Gabriel.'

We see a clear proof that Michael the Archangel is *the Lord*, in Jude 9, compared with Deut. 34. 6: 'Yet *Michael the Archangel*, when contending with the devil, *He* disputed about the body of Moses.' . . . 'And *He* (the Lord) buried him in a valley in the land of Moab, over against Beth-peor; but *no man* (the *Lord* only) knoweth of his sepulchre unto this day.'

And there is another comparison of texts, equally convincing, namely, Dan. 12. 1, 2, with 1 Thess. 4. 16, and Zech. 9. 14: for when Michael stands up 'in the time of the end' to deliver the Jewish nation, the Archangel who descends *is the Lord Himself*, who will come 'with a shout, with the voice of *the Archangel*, and with *the trump of God*,' that will awake the dead. '*The Lord* shall be seen over them (the Jews), and His arrow shall go forth as the lightning: and *the Lord God* shall *blow the trumpet*.'

1 Thess. 4. 16 John 5. 28, 29. Zech. 9. 14.

Have we not proved that there are different *manifestations* of the *One* true God?*

* See foot-note, page 4.

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